

Proclamation of the Mexican President.

Jose Joaquin de Herrera, General of Division and President ad interim of the Mexican Republic, to the citizens thereof.

Be it known: That the General Congress has decreed, and the Executive sanctioned, the following:—

The National Congress of the Mexican Republic considering—

That the Congress of the United States of the North has, by a decree, which its Executive has sanctioned, resolved to incorporate the Territory of Texas with the American Union;

That this manner of appropriating to itself territories upon which other nations have rights, introduces a monstrous novelty, endangering the peace of the world, and violating the sovereignty of nations;

That this usurpation, now consummated to the prejudice of Mexico, has been in insidious preparation for a long time; at the same time that the most cordial friendship was proclaimed, and that, on the part of this Republic, the existing treaties between it and those States were respected scrupulously and legally;

That the said annexation of Texas to the United States; tramples on the conservative principles of society, attacks all the rights that Mexico has to that territory, is an insult to her dignity as a sovereign nation, and threatens her independence and political existence;

That the law of the United States, in reference to the annexation of Texas to the United States, does in no wise destroy the rights that Mexico has, and will enforce upon that department;

That the United States having trampled on the principles which served as a basis to the treaties of friendship, commerce, and navigation, and more especially to those of boundary fixed with precision, even previous to 1832, they are considered as violated by that nation;

And, finally, that the unjust spoliation of which they wish to make the Mexican nation the victim, gives her the clear right to use all her resources and power to resist, to the last moment, said annexation:

IT IS DECREED:

1st. The Mexican Nation calls upon all her children to the defence of her national independence, threatened by the usurpation of Texas, which is intended to be realized by the decree of annexation passed by the Congress, and sanctioned by the President of the United States of the North.

2d. In consequence, the Government will call to arms all the forces of the army, according to the authority granted it by the existing laws; and, for the preservation of public order, for the support of her institutions, and, in case of necessity, to serve as a reserve to the army; the Government, according to the powers given it on the 9th of December, 1844, will raise corps specified by said decree, under the name of "Defenders of the Independence and of the Law."

MIGUEL ARTISTAN,
President of the Deputies.
FRANCISCO CALDERN,
President of the Senate.

Approved, and ordered to be printed and published.

JOSE JOAQUIN DE HERRERA.
A. D. LUIS G. GUEVARA.
Palace of the National Government,
City of Mexico, June 4, 1845.

From the New Orleans Tropic, July 8th.

MEXICO.—We are indebted to an esteemed friend for the following interesting letter from his regular correspondent at Vera Cruz:—

VERA CRUZ, June 24.

The Castle is in good order; it mounts 200 large guns, and has recently been re-furnished by some 500 or 600.

There will be a declaration of war in a few days by this government against the United States. Orders have just been received to have all the public archives removed to Jalapa, which is six miles in the interior, for safe keeping. This looks like making preparation.

The Mexicans have lately received an addition to their marine; three large gun boats, mounting each one 24 pounder, built in New York, well finished, and creditable to American ship builders. They cost, with the arms, &c. attached, about \$10,000 each.

Correspondence.

Letter from Harriet N. Torrey.

PARMAN, Ohio, July 12th, 1845.

MR. EDITOR:—Not being much accustomed to writing for publication, you will please to excuse my awkward manner of introducing myself to the readers of the Bugle.

It is said that this is a land of Freedom, where one can not only sit under one's own vine and fig tree without any molestation to make afraid, but can also express one's opinion upon any subject, in or out of church according to the dictates of one's own conscience. Therefore, without further prologue or circumlocution, I will proceed to make a few remarks. For several years past, the name of Abby Kelley has been associated in my mind with certain abstract ideas of a something which I could not comprehend, connected with, and belonging to, the world's social and political position; and appertaining, in particular, to a "peculiar institution," which is mysteriously and inextricably incorporated into our constitution, and which now wields an all-powerful influence in every department of our slavery consolidated union. Rumor, with her thousand tongues, has given as many versions to the sayings and doings of Miss Kelley; but those who understand the genuine, will find it an easy matter to detect the spurious coin. She has been among us; we have seen her with our own eyes, and have heard her with our own ears; and the time may be nearer than we are aware, when the utility, and the practicability of those measures which she so eloquently advocates, will be determined by their consummation. That she possesses a strong, original, comprehensive and truth loving mind, and that her opinions are the result of long, patient and vigorous investigation, none but those who have cringed beneath her withering sarcasm, or who are tinged with the chameleon edge of moral cowardice will have the temerity to deny. For, surely it is a fearful thing for a woman to question the wisdom of men, and to break through the conventionalisms which confine her physical and intellectual energies within a limited and subordinate sphere, and to stand forth as the champion of right, and the fearless repudiator of wrong, in defence of the morbid current of public opinion! And I am yet to be convinced that a mere love of display, a wish to show off talent and elicit observation, has ever

drawn a conscientious woman from the sweet endearments of domestic life, and given her the nerve to exclaim against usages and institutions which common consent has allowed to exist for ages past, in order to gratify the cupidity of a portion of the human race. It is natural for woman to cling to some object. Her susceptible nature instinctively seeks something around which it can twine, and trust, with ingenuous and unabating confidence for support, for guidance and protection. And if she finds it not, if she finds man to be an obdurate and selfish being, averse to the investigation of truth, and unwilling that she should penetrate beyond the shallow depths of his own bleared comprehension—her confidence is shaken, she finds that he has no support to give; for how can he impart that to her, which he does not possess himself? And when I see a woman publicly, and earnestly exclaiming against social and political evils, a solemn sadness creeps into my bosom; for I know that there must be wrongs in the world, deep and bitter wrongs, which can thus subdue the natural diffidence of her nature and call forth her righteous indignation. Do some say, "if there are wrongs in the world it is the men's business to right them!" So it is; and that is just what I am going to speak about. If man would prove his own humanity, by pleading the cause of the oppressed, there would be no necessity for woman to diverge from her own "legitimate sphere." But, if man proves recreant to his duty, if he has not the moral courage to assume the livery of truth and right, and to battle manfully for the same—ought he not to thank woman for doing it for him, instead of deriding her efforts in his behalf, and sneering at the zeal which she displays in the performance of his own neglected duties? Woman acts promptly and energetically from the impulse of her own warm feelings, and her quick, yet, almost intuitive perceptions of right and wrong, while man deliberates, weighs the policy of his opinions and movements with mathematical precision, and finally inclines the scale to the side of his largest self interest.—Philanthropy glides from his presence; for she finds a more genial resting place amid the out-gushing sympathies of woman. I do not include all men in the above remarks; for there are many noble exceptions, many redeeming spirits whose efforts in the cause of humanity will never be fully appreciated until the "wheel is broken at the center," and they go hence to return no more. If my remarks are too severe, I will merely say that they were called forth by the invidious observations of those narrow minded beings who would divest woman of her intellectuality, and consequently of her responsibility, and make her a mere plaything, or domestic drudge.

HARRIET N. TORREY.

Our friend's communication is very acceptable; and although we sympathize with her in many of her views, yet in some things we differ widely. We do not believe it is man's exclusive business to redress the wrongs in the world. If he were not recreant to the obligations which God has laid upon him, but joyfully did all he could, woman's "legitimate sphere" of action, would be no less extensive than it now is, her field of labor nowise contracted. Her duty depends not upon the performance or non-performance of what man conceives to be his obligations, but she should so labor that it may be said of her, "She hath done what she could." Woman should act as the ancient poet spoke:—

"No vent in Urica confine our powers,
But the whole boundless Universe is ours."

THE BUGLE.

NEW-LISBON, AUGUST 15, 1845.

"I love agitation when there is cause for it—the alarm-bell which startles the inhabitants of a city, saves them from being burned in their beds."—Edmund Burke.

Transfer of the Bugle.

The Ex. Committee of the Ohio American A. S. Society, upon mature deliberation concluded that the interests of the cause would be better served by transferring the Bugle to a responsible publishing Committee, who have accordingly taken charge of it, as will be seen by the following

NOTICE.

Upon consultation among the friends of the Anti-Slavery Bugle, it was determined to appoint the following named persons a committee to have charge of its publication to select its Editors, and attend to all its pecuniary affairs. It being understood that while the paper is not the official organ of any society, and that its columns are freely opened to the discussion of all questions pertaining to the subject of slavery, it shall advocate the doctrines held by the American Anti-Slavery Society.

The Committee shall have power to fill vacancies in their body; and if deemed advisable, to increase their number, by a unanimous vote of its members.

*SAMUEL BROOKE,
GEO. GARRETTSON,
JAMES BARNARD,
DAVID L. GALBREATH,
LOT HOLMES,

*The engagements of Samuel Brooke are such that he cannot act with the committee until the middle of Sept.

Benj. S. Jones and J. Elizabeth Hitchcock will have charge of the Editorial department of the Bugle for the present.

First of August.

We have just returned from the Marlboro' meeting, and while the scene is fresh in our mind, sit down to give a brief description of it, for more than that we shall not presume to attempt. The friends of the cause displayed their taste in the selection of a grove, about half a mile from the village for the place of gathering. A large platform was erected for the speakers, and seats provided for an audience of one thousand or fifteen hundred. A more pleasant location could hardly have been selected. From the platform there was a gradual ascent, making each seat higher than the one before it, forming a kind of amphitheatre, which enabled the speakers to look into the face of each single individual of the listening multitude.

The table furnished by the sewing circle was tastefully arranged beneath the green canopy which nature had provided, and formed an attractive feature in the scene. A little farther back was the rude kitchen which had been hastily constructed for the accommodation of those who designed administering to the physical wants of all who needed a dinner. Near it burned the fire, where was erected a wooden crane, with wooden "pot-hooks and hangers," scarcely as seemly as those with which we used to blur the copy books in our early school-boy days. The dining table was made in the most rustic style, and busy were those who were engaged in preparing the viands with which to spread it. There was the young girl who had early been baptized into Antislavery, hastening to and fro with cheeks flushed with exercise—the energetic and efficient woman, devising, planning, and perfecting her ar-

rangerments with skill and promptness; while Quaker matrons as plainly dressed as though they had just come from the gallery of the meeting house, cheerfully lent their aid to prepare food for the hungry.

The weather was pleasant, and a rain two days before having laid the dust, the traveling was excellent. The day previous to the first, and during the three days of the meeting, the country round about seemed alive, so great was the moving population. The people came crowding in on foot and on horseback, in carriages and in waggons. Buggies which the maker designed for two, held three and four. Carriages with seats for four, were expanded into vehicles for six. Road waggons which easily accommodated eight and can seat ten without much discomfort, were in some cases too small until they had built on them a platform for sixteen. At the last day's meeting it was estimated there were not less than three thousand persons present, some of them from a distance of seventy miles.

The meeting was opened by Benj. S. Jones, who gave some account of the progress of the Antislavery cause in England, from the days of the young Clarkson up to the emancipation of the British colonial slaves in the West Indies. He showed the progressive steps which the friends of emancipation had taken, adverted to the increased clearness of their moral vision as they pursued the path of duty, spoke of the dangers they had encountered, and the difficulties with which they had to contend; and showed that the labors of Abolitionists in this country must necessarily be of the same character, inasmuch as they were contending against the same evils and had the same kind of opponents to deal with.

Abby Kelly added a few remarks in relation to the many advantages which emancipation had brought to the former master, as well as to the slave, as instanced in the greater sense of security to the planter, the increased value of his real estate, the decrease of crime among the former slaves, and their growing desire for intellectual and moral instruction. The afternoon was mostly occupied by the same speaker in continuation of the same subject, and in relation to the pecuniary effects of slavery upon the North.

S. S. Foster made a few closing remarks. He said he could not fully sympathize with the speakers who had preceded him. Whilst Americans wore chains, whilst women were sold in our market places, their sufferings so engrossed his attention and absorbed his sympathies, that he could not rejoice even though the chain had been stricken from the slave in other lands. He thought that tears and deep sorrow were more appropriate, even on the first of August, than songs and rejoicing.

The second day's meeting was commenced by a short debate upon a motion to have read the address of the Cincinnati Liberty party convention. When the question was taken upon this motion, it was negatived by a large majority. J. Elizabeth Hitchcock then addressed the audience upon the prelatry character of the United States government, showing also the culpability of Liberty party in participating in its conduct.

This called out a rejoinder from Isaac Pierce, a champion of Liberty party. He took the position that the constitution was both anti-slavery and pro-slavery, both pure water and poisoned water; that Liberty party could therefore promise to sustain it—receiving the pure and rejecting the impure. He asserted that slavery could only be abolished by legal power coming to the aid of moral, adding, "I have no confidence in moral power, except when it is backed up by the Ballot box and Cartridge box, by the Bayonet's point and the Cannon's mouth." A young man who stood near the platform immediately wrote and handed us the following resolution:—

"Resolved, That though we do not doubt that Christ was honest in adopting the measures he did to regenerate the world, yet we believe that in not adopting political action, he failed to use the best means to effect his object."

Isaac did not appear to see the keen satire upon his position contained in this resolution, but afterward when adverted to it, spoke of it as an attempt to ridicule christian principles. He further expressed a desire that Abolitionists should not quarrel among themselves, that they should be kind and charitable one to the other, use mild language, and not resort to denunciation. He wound up by saying that these Disunionists preached treason, and that "their notions were as wild and preposterous as any that were ever engendered in the brain of a fanatic." Well! thought we, if it is kind, and gentle, and charitable for Isaac Pierce to call us Traitors, to class our doctrines with the worst of fanaticism, and consequently to class them with the absurdities of Joe Smith, with the no less wicked notions of Matthias, with Theophilus Gate's doctrine of a community of wives, and with the host of mad fanaticisms whose name is Legion—if this be mild and charitable, we should like to have a specimen of his uncharitable and harsh language.

Isaac was followed by S. S. Foster who exposed the fallacy of his reasoning and completely annihilated the positions behind which he had entrenched himself.

On the morning of the third day, the subject which first claimed our attention was the Anti-Slavery Bugle; slips of paper were circulated among the audience, and the names of about one hundred subscribers were that day added to its subscription list, and between eighty and one hundred dollars pledged to its support.

After that matter had been attended to, Isaac Pierce again talked upon Liberty party, Constitution, Government, &c. Abby Kelly replied at considerable length, occupying the remainder of the forenoon, and a small portion of the afternoon session.

This subject having been disposed of, S. S. Foster took hold of the churches, stripped off their pretensions to Christianity, and exposed their loathsomeness and corruption, showing them to be churches that sanctioned and sanctified the plundering of cradles, the polluting of women, and the imbruting of man.

After the church question was as fully discussed as the shortness of the time permitted, the audience separated. The exercises of the three days were interspersed with some singing, though we thought we had not half enough. Whittier's "Hymn for the first of August," and "Come join the Abolitionists," were not out of place there. The last with which we were favored was a Disunion song. Here is the chorus:

"We go for Disunion,
We go for Disunion."

And 'No union with slaveholders'
Shall ring throughout the land."

We wish we could describe the Fair Table as it deserves to be. The New-Lisbon and Columbiana women—the Abolition women of these places, we mean, for it was mainly owing to their exertions that the table was so well filled—deserve great credit for their taste and industry. Although they had not much time for preparation, yet a large table was covered with quite a profusion of articles of various kinds. There was such a continual crowd around it, that we had not so good an opportunity of seeing, as if it had been otherwise. We noticed among other things toilet cushions and needle books, work bags and work boxes, dolls of both sexes and pin-cushions of various patterns, card baskets and book marks, pigs and rabbits to suit the fancy of children and shoes to fit their feet, aprons for the younger and caps for the older, dresses for the little ones, and travelling bags for those who journey; these, and many other articles we noticed arranged in good taste upon the society's table.

We give a few of the mottoes and verses which were upon the book marks, toilet cushions, and needle books. "THIS FOR THE SAKE OF FREEDOM." "REMEMBER THEM IN BOND." "LIBERTY." Trifling as may seem the act which brings out these words in a form visible to the eye of proslavery, it may be the hand-writing of God upon the wall, which shall arrest the attention of some impious Belshazzar, and prevent him from longer desecrating the vessels which he has stolen from the temple of the Lord.

They had copied on one of their articles, a verse from Whittier's touching appeal to woman:

"Oh, woman! from thy happy hearth,
Extend thy gentle hand to save
The poor and perishing of earth,
The chained and stricken slave;
Oh, plead for all the suffering of thy kind,
For the crushed body and the darkened mind."

On another were four lines from Geo. S. Burleigh's poem on Disunion, which spoke the language that true free-men should speak:

"We snap the bond that binds us,
And to remotest time,
Stand severed from the robber land
Where mercy is a crime."

We saw also a couplet—whose we know not—contained much truth in its two lines:

"They are slaves who fear to be,
In the right with two or three."

Printed upon silk was the following from that sweet poetess of Liberty—Elizabeth Margaret Chandler—whose body rests beneath the Prairie soil of the far west, but whose soul is dwelling in that freedom in heaven, which she so zealously endeavored to establish upon earth.

"Whom call ye slaves! are not the cravens such,
Who dare not act with justice!—Men who prate
In sweet, smooth sentences, of Christian love,
And with much sympathy, lament the fate
Of those from whose swollen limbs they will not strike
One single link in all their weight of chains!"

The next was from Whittier's thunder song:

"If we have whispered truth,
Whisper no longer,
Speak as the to most does,
Stern and stronger."

The last which we shall copy, and among the most touching, is an appeal from the fugitive slave to the Christian(?) of our land. It called up before our sight the hunted bondman, flying from his prison-house. We saw him pursuing his solitary journey in the darkness of the midnight, keeping his eye fixed upon the north star—the fugitive's hope—and anxiously listening to hear whether his tyrant master was following on his track. He furls the creek, he swims the river, he threads the morass where the companionship of lizards and snakes is more endurable than the slavery from which he is flying; through tangled thickets and woods he pursues his course until his feet press the soil of the states, which in the spirit of boasting, we call free. He there finds the population more dense, he hopes he is among friends, but fears he is surrounded by foes; therefore his appeal:

"The fetters galled my weary soul,
A soul that seemed but thrown away;
I spurned the tyrant's base control,
Resolved at last the man to play:
The bounds are buying on my track;
Oh, Christian! will you send me back?
"I seek a home where man is man,
If such there be upon this earth,
To draw my kindred, if I can,
Around its free, though humble hearth.
The bounds are buying on my track,
Oh, Christian! will you send me back!"

Trust them not, Fugitive! They have promised to stand by the constitution and laws of their country, which require your surrender. Look not to the family of the screaming Eagle for protection, better seek it amid the Lion and his whelps.

At the conclusion of our three day's meeting we separated, many of us feeling it was good for us that we had been together.

We would tender to the friends at Marlboro', on behalf of ourselves and other strangers, our thanks for the kindly welcome they gave us to their homes. We have been a guest at the houses of many of our Antislavery friends in Pennsylvania, N. York, and New-England, and would not wish to be thought invidious in saying, that Ohio exceeds any other place we have seen for wholehearted hospitality. In the East, a house of ordinary size would be considered full, if the host had a dinner company of fifty, but here they will entertain an hundred and fifty, and for aught we know, a few scores beyond if it were desired. As for lodging, those who have seen community beds, which will easily accommodate ten or fifteen persons each, will easily comprehend how provision is made for all. Upon the whole, we think the meeting did great good, that the hands of many were strengthened and their moral vision made clearer.

Mexico.

It will be seen by reference to another column, that the people of Mexico are clamorous for war. They feel that they have been insulted and outraged by the course which the United States government has pursued toward them. They are mustering their forces, and making such preparation as they can for hostilities.

It may be said as Mexico is weak in military resources, and her government an inefficient one, with-